The Christian Century

PUBLISHED WEEKLY

U.N. Assembly—An Opportunity
An Editorial

East German Church in Peril
By Ewart E. Turner

I Visited All Palestine
By Mary J. Campbell

Student Ignorance of Religion
By R. Frederick West

SEPTEMBER 13, 1950

In This Issue

R. Frederick West

is a member of the department of religion at Wabash College, Crawfordsville, Ind. His knowledge of the content of college student minds on matters of religion (or lack of it) comes from experience in teaching in colleges as widely distributed, geographically, as Texas Christian University, Lynchburg (Va.) College and Wabash. We publish Prof. West's article, along with that by Mr. Dawkins in last week's issue, to mark the opening of a new academic year.

Ewart E. Turner

was for many years before the recent war minister of the American Church in Berlin. While there he also served as staff correspondent for Germany of The Christian Century. This summer Mr. Turner, now pastor of a Methodist church at New Hartford, N.Y., and president of the Utica (N.Y.) council of churches, returned to Germany as a special correspondent for The Christian Century. We expect to publish other articles by him dealing with the important gatherings of German Evangelical laymen held this year.

Mary J. Campbell

is one of the great missionary figures of our times. For many years a missionary of the United Presbyterian Church in India, she still continues to present the missionary cause to American congregations with the enthusiasm of youth reinforced by the conviction of experience. Miss Campbell recently returned from a trip around the world, made by plane, in the course of which she spent several months in Palestine, where she has resided for extensive periods in the past. Her article was submitted in reply to the article by Rabbi G. George Fox, "We Visited Israel," in The Christian Century for Aug. 16.

Marshall Wingfield

is minister of the First Congregational Church, Memphis, Tenn.

J. Ellsworth Kalas

is a postgraduate student at the University of Wisconsin.

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The Christian Century

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Coming Events

Sept. 11-13. Lutheran Welfare Conference Atlantic-Central Regional Meeting, Buffalo.
Sept. 12-13. Hartford Seminary Foundation 33rd Annual Pastors' Conference, Hartford, Conn.; Clarence E. Pickett, lecturer.
Sept. 13-14. Lutheran Home Missions Conference Annual Meeting, Chicago.
Sept. 13-14. National Lutheran Editors' and Publishing House Managers' Association 38th Annual Meeting, Minneapolis.
Sept. 14-15. Church Building Committee and Interdenominational Bureau of Architecture Midyear Meeting and Conference on Church Architecture, Dayton, Ohio.
Sept. 18-22. National Lutheran Council Semiannual Staff Meetings, Chicago.
Sept. 19. Federal Council of Churches Executive Committee Meeting, New York.
Sept. 19. World Council of Churches Executive Committee Meeting, New York.
Sept. 19. Lutheran Foreign Mission Conference of America, Chicago.
Sept. 19-22. Minnesota School of Missions, Minneapolis.
Sept. 20. World Council's Conference of U.S.A. Member Churches Executive Committee, New York.
Sept. 20-21. National Council of Churches Executive Committee Meeting, New York.
Sept. 22-25. Missionary Education Movement Executive Committee and Board Meetings, New York.
Sept. 21-28. National Christian Teaching Missions, Tamaqua, Mount Pleasant, Scottdale, Pa.; Lima, Ohio; Great Falls, Mont.
Sept. 24. Rock River, Ill., Methodist Conference Youth Rally, Joliet; Harold Bosley, Jameson Jones, speakers.
Sept. 24-Oct. 1. Religious Education Week.
Sept. 26-27. American Lutheran Spokane Conference, Northwestern District, Ritzville, Wash.
Sept. 26-30. Conference on Camping (International Council of Religious Education), Green Lake, Wis.
Sept. 28-Oct. 5. National Christian Teaching Missions (Federal Council of Churches, International Council of Religious Education), San Antonio, Tex.; Kalispell, Mont.
Oct. 1. World Communion Sunday.
Oct. 3-4. United Presbyterian Church, New York Synod, Washington, D. C.
Oct. 4-12. United Lutheran Church 32rd Biennial Convention, Des Moines.
Oct. 4-12. American Lutheran Church 11th Biennial Convention, Columbus, Ohio.
Oct. 4-12. National Christian Teaching Missions, Woodland, Mich.; Bay City, Mich.; Huron, S. D.; Santa Paula, Calif.
Oct. 8. Chicago Sunday Evening Club; Oscar F. Blackwelder, speaker.
Oct. 8-15. United Council of Church Women Ecumenical Register Week.
Oct. 10-15. International Disciples Convention, Oklahoma City.
Oct. 10-15. National Christian Teaching Mission, Detroit.
Oct. 15. Laymen's Sunday.
Oct. 15. Chicago Sunday Evening Club; Walter H. Judd, speaker.
Oct. 16-24. United Nations Week.
Oct. 17-18. International Council of Religious Education Regional Audiovisual Education Institute, Nashville.
Oct. 19-25. Friends Five Years Meeting Sessions, Richmond, Ind.
Oct. 22. World Order Day.
Oct. 29. Reformation Sunday; World Temperance Sunday.
Nov. 2. World Community Day (United Council of Church Women sponsorship).

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

IN EDITORIAL PARAGRAPHS following this the issues for American policy raised by General MacArthur's statement on Formosa will be discussed. Here, however, at the beginning of this editorial section, we wish to call attention to a part of the MacArthur message which has been ignored in all the comments we have read or heard. It is that part in which the general reads the President and the American public a lesson in how to handle Oriental peoples. Those, he says, who would base our policies in the Far East on the premise that we must not "alienate continental Asia" are advocates of "appeasement and defeatism." They "do not understand the Orient." They "do not grasp Oriental psychology." Orientals "respect and follow aggressive, resolute and dynamic leadership." In other words, to impress the Orient, let America give the orders and display its power. The East will bow and obey. That may have been the way it was in the past. That was the way Lord Curzon, for example, was sure it was in India. The magnificent durbar in which George V was crowned, the vast government buildings and viceregal palaces of the manufactured city of New Delhi—what were these but an expiring attempt to overawe India with the might of the British empire? All the powers believed that, after their display of ruthless strength in dealing with the Boxer rebellion, they had taught China a lesson it would never forget. But times change, and nowhere more certainly and swiftly than in the Far East today. If Russia succeeds in making another Tito of Mao Tze-tung, it will be because she tries to handle him as General MacArthur advocates Orientals should always be handled. MacArthur may be a great general, but this remark reveals that he is no statesman.

How Not to Handle Orientals

Whose Is the 'Voice Of America'?

PRESIDENT TRUMAN has asked Congress for a special fund of $89 million to expand the "Voice of America" radio broadcasts to other countries. The House has voted to give him $65 million, but he asks the Senate to restore the larger amount because this propaganda campaign under state department direction must offset the "flagrant lies" being spread by Communist propagandists. As our readers know, this paper has supported from the start the effort led by Senator Benton of Connecticut to expand the "Voice of America" programs and kindred efforts. We will continue that support, for the real struggle of these times is for the minds of men, and without such efforts the American conception of the nature and values of a democratic society will not reach the comprehension of the peoples of Asia and Africa and parts of Europe. Nevertheless, such a series of events as transpired between August 25 and 28 cannot help but raise everywhere the question, What *is* the voice of America? The events to which we refer were Secretary Matthews' Boston speech, General MacArthur's "suppressed" message to the Veterans of Foreign Wars and the vote in Congress for a mandatory loan to Franco Spain. The President acted swiftly to try to undo the harm done by his secretary of the navy and his commander in the Far East. Congress had so arranged it that there was nothing much he could do about the Spanish loan. But damage of the sort done by these three episodes can never be fully undone. For they will all be seized on by our opponents in the struggle for men's minds to prove that the "Voice of America" which comes over the air is propaganda fakery and that the *real* voice of America, as spoken by the head of the navy, the most important of our army leaders and the Congress, reveals thoughts and intentions of a very different nature.

MacArthur Tries to Make Policy

FOR A PARALLEL to the act of General MacArthur in trying to undercut the Formosa policy of his own government one must go all the way back to the Civil War. Lincoln had his troubles with political generals, growing out of the fact that the north itself was divided over whether the war was being fought to preserve the union or to end slavery. He had to crack down on Fremont, Hunter and Burnside as hard as President Truman has on MacArthur. But MacArthur's flagrant attack—distributed by his public relations officers from Tokyo in such a way as to bring it to the attention of Mr. Truman's political opponents while keeping it from the President and MacArthur's superiors in the defense department—shows how far some military men are now ready to go in trying to take over the policy-making functions of government which, under the Constitution, are reserved to civilians. Republican politicians have leaped on the forced withdrawal of MacArthur's message to the V.F.W. convention as another issue for the congressional elections. Before November gets here, however, they may have reason to regret their haste. For what MacArthur said was that American control of Formosa is vital, not only now but permanently, for the defense of the United States. Do the Republicans

want to commit this country to permanent American control of the entire Pacific basin, making it, in MacArthur's words, "a peaceful [American] lake"? Do they mean that the United States must continue forever to "dominate with air power every Asiatic port from Vladivostok to Singapore," as MacArthur says we should? If so, they must be prepared to expose our international relations to endless years of anti-American feeling all over the Orient, to the loss of such friends as we still have there, to imposing a permanent military burden on the American people of staggering dimensions, and to the virtual certainty of war. General MacArthur has, of course, a duty to advise his government constantly on the strategic problems involved in such an issue as Formosa. But a nation's policy must take more than military strategy into account. The men who framed the Constitution knew that, and President Truman has done well to remind his Far Eastern commander of it.

Secretary Matthews Demands 'Aggression for Peace'

BECAUSE of the spectacular nature of General MacArthur's outburst, public attention quickly shifted away from the speech made in Boston a few days earlier by Secretary of the Navy Matthews. But of the two, the Matthews speech carried the greater potentiality for immediate mischief-making. Mr. Matthews was not speaking from a foreign outpost and after years of absence from this country, as was MacArthur. He was speaking as one of the highest civilian officials in the government. And he used a navy celebration to call for a war of aggression against Russia, if necessary to compel that country and its satellites to accept our proposals for world order. According to Secretary Matthews, the forces which are opposing us—by which he meant the Communist nations—"would brand our program as imperialistic aggression. We could accept that slander with complacency . . . though it cast us in a character new to a true democracy—an initiator of a war of aggression. It would win for us a proud and popular title—we would become the first aggressors for peace." And then, to pile it on, he added: "To have peace we should be willing, and declare our intention, to pay any price, even the price of instituting a war to compel cooperation for peace." Of course, Mr. Truman and the state department promptly disavowed the speech, but with its delivery the mischief had been done. Where did the secretary of the navy get any such insane idea? He may have picked it up in the Pentagon; that hive of brass-hattery has not been without its proponents of a preventive war. He may have picked it up in the superheated atmosphere of Washington; it was noticeable that about the only newspaper columnist who cheered the Matthews speech was David Lawrence, who writes from the capital. And he may have absorbed it in the church circles in which he habitually moves. For Mr. Matthews, it must be remembered, is probably the most prominent Roman Catholic layman in the United States—a Knight of the Order of St. Gregory, a Knight Commander of that order, a Knight Commander with Grand Cross of that order, a Knight Commander with Grand Cross of the Knights of the Holy Sepulcher, a Secret Papal Chamberlain with Cape and Sword, a former Supreme Knight of the Knights of Columbus and a member of many boards controlling Catholic organizations, colleges, convents and institutions.

Franco Gets Loan of $62 Million

THE WEEK which brought the Matthews speech and the MacArthur message brought also an action which the world will generally interpret as American approval for Franco's fascist dictatorship in Spain. By vote of both houses of Congress, a mandatory order was given the Marshall plan office to loan $62.5 million to the Franco government. This against the opposition of the President and the state department. It was tucked into the $36 billion general appropriation bill, so that a presidential veto was made virtually impossible. It was given despite the fact that the same bill reduced Marshall plan funds to other nations by $200 million, and it was given without requiring from Franco the slightest pledge as to how the money will be used or any promise to clean up his despotic government, although such pledges have been required from all other Marshall plan beneficiaries. Thus we have financed a fascist dictator, whose ports supplied Hitler's submarines during the war, and who, as Norman Thomas reminds us, said in 1941, "What joy to see the German bombers one day punishing the insolence of the skyscrapers of New York!" Why was Congress pushed into this vote of approval of Franco? One of the most interesting newspaper pieces we have read in a long time was the one in which Mrs. Roosevelt tried to answer that question. "The course Congress has followed," she wrote, "makes me wonder what the hidden reason is for its action." Sure that there must be some hidden reason, she asked a series of questions: "Was it pressure of some of our high government officials? Was it pressure from people in home districts? Was it the interest of labor or agriculture? What were the dominant forces that pressed for handling this question in such an unprecedented fashion, and in such a confusing way as to bring anxiety into the minds of many of us?" Here is certainly a thought-provoking list of questions. We wonder, however, whether any of our lynx-eyed readers will miss a possible source of pressure from Mrs. Roosevelt's list. If any should, write her; not us.

Situation in Burma Grows Worse

THE ARREST of famous "Burma Surgeon" Gordon Seagraves, the drumhead trial and execution of Karen leaders and a decision to exchange diplomatic representatives with Russia brings Burma back into the news. No country among the several attaining independence after World War II has so failed to live up to its promise. This is doubly tragic because Burma is potentially a great country. Its people are highly developed and it has the natural resources to make it one of the richest of Asian nations. Yet since independence Burman has fought Burman in splintered revolutions that sometimes make it difficult to determine just who is fighting whom, and for what. One of the most depressing of these rebellions is that of the Karens. Racially a part of peoples who inhabit the "hump"

country, the Karens have little kinship to Burmans. Ideally, they would be included in a nation stretching northward from Assam in India to the southern boundaries of China and from the northern mountains of Burma westward to Tibet. The facts of history being what they are, the emergence of this vast area as a single nation is both improbable and unfeasible in the foreseeable future. Under the circumstances, the best interests of the Karens would be served by joining Burma and other racial minorities in the Union of Burma. But to date, the more highly cultured Burmans have failed to produce leadership capable of inspiring confidence that the Karens would receive fair treatment in such a nation. A further complicating fact is that the Karens are largely Christians (Baptists) while the Burmans are Buddhists. The susceptibility of some Karens to Communist propaganda takes on added significance with the announcement that Russia will now have a diplomatic mission in Burma. The Commonwealth of Nations should act at once to straighten out Burma's complicated and dangerous internal difficulties. If not successful, the whole dispute should be referred to the United Nations.

UMT Bill Shelved for This Session

AFTER President Truman had formally asked Congress to hold up until next January any action on the bill to institute universal military training, the Senate armed services committee voted, 8 to 3, to do so. At the same time, the committee instructed its chairman to prepare a new and more inclusive bill and demand that it be given immediate consideration when the new Congress meets. . . . Baptists in Quebec mining towns continue to be imprisoned for trying to hold street meetings, or to have their meetings broken up by mobs. Eight are now spending two months in jail at Val d'Or, and a new group has been arrested there. At La Sarre, where earlier riots had been disavowed by the authorities and protection promised, another mob, armed with firecrackers, broke up another attempt at street preaching. . . . Washington, according to the Methodist Board of Temperance, continues to hold the championship in liquor consumption. Whisky and distilled spirits drunk in 1949 averaged 4.44 *gallons* for every inhabitant of the District of Columbia 15 years of age and older. Beer and wine figures are not yet available, Perhaps this helps to explain some otherwise inexplicable Washington news. . . . The acting state education commissioner of New York has ruled that a public school district on Long Island must pay the cost of transporting children to three parochial schools in neighboring communities. . . . The United Nations is beginning to hear from the churches. In addition to the "watchdog commissions" proposal which the Commission of the Churches on International Affairs will present (see the Century for August 30), the U.N. Assembly will have before it a protest from the Russian Orthodox Church, signed by Patriarch Alexei of Moscow, against the "inhuman destruction of the peaceful population of Korea by American aircraft." This should serve as a reminder that not all Christian churches see alike on the present international crisis. . . . Edward H. Pruden, minister of the First Baptist Church of Washington, has written a strong letter to the *Washington Post* (see the Century for August 30) denying that all those who oppose the establishment of an embassy at the Vatican are moved by religious prejudice. By the way, do the President and Secretary Acheson know yet what *you* think of this proposal?

The Assembly Brings Opportunity

NEXT TUESDAY the General Assembly of the United Nations will open its annual session. There has been a general tendency to deride this body. Its meetings have been called "just a talkfest." It has been charged with having no real power; under the U.N. Charter the real power, it has been said, is lodged in the Security Council. John Foster Dulles once called the Assembly "the town hall meeting of the nations," and that description has stuck. But many insist that what the U.N. needs is less discussion and more action.

Yet as the date for this 1950 session approaches, a new respect for the potential importance of the Assembly can be discerned emerging in the press and among the American people. Mr. Malik has so successfully demonstrated the impotence of the Security Council, whose chartered mandate to act is always at the mercy of a Big Power veto, that the vetoless Assembly is taking on new stature. Is it possible that the U.N. might be able to accomplish through this body, in which 59 nations deliberate together, what it cannot through the deadlocked Security Council? We hold that it is.

By this time everyone is aware that if the Soviet Union had not made one of the most stupid diplomatic blunders in years, and withdrawn its representative from the Security Council, there could have been no U.N. action identifying the North Korean Communists as aggressors, no U.N. resolutions calling on member states to supply forces to push the aggressors back north of the 38th parallel, no U.N. force under a U.N. commander and flying a U.N. flag to shoulder the task of "police action" in Korea. But everyone is also aware that further U.N. action under the sanctions provisions of its Charter is out of the question, for the Russians have pocketed their pride and are back at Lake Success and Flushing Meadow. And before we generate too much righteous indignation at the Russian brandishing of the veto, we should remind ourselves that they are exercising a power which, when the U.N. was being formed, the United States insisted they should have, because the United States insisted on also having it.

But the General Assembly knows no veto. It has a blanket mandate to "discuss any questions relating to the maintenance of international peace and security" and to "make recommendations with regard to any such questions to the state or states concerned or to the Security Council or to both." The only limitation put on the Assembly by the Charter is that "while the Security Council is exercising in respect of any dispute or situation the functions assigned to it . . . , the General Assembly shall not make any recommendation with regard to that dispute or situation unless

the Security Council so requests." But this limitation is more apparent than real, since the presiding officer of the Security Council has only to obtain any seven votes in the Council to support his ruling that a request to the Assembly for guidance is a procedural matter to free the Assembly's hands completely.

Therefore, when the Assembly convenes next week the representatives of the nations will have almost no checks upon them as they sit down to consult on Korea, Palestine, South and Southwest Africa, Eritrea, possibly North Africa, possibly half a dozen other spots in the world where trouble is brewing. Reports will be presented to them from the Security Council, from the U.N. permanent agencies, such as UNESCO, and from its special bodies, such as the commission for mediation in Kashmir. The question of Chinese representation will be up again, perhaps in a broader framework provided by Secretary General Lie's recommendation that membership be made universal. The committee which is trying to formulate an international bill of human rights may be back for further instructions. So, almost certainly, will be the U.N. atomic energy commission and the commission which has been trying to lay the groundwork for international disarmament.

Here is the material for an agenda which could have far-reaching consequences. Is it true that all the Assembly can do about these issues is talk? If it were, such talk would be by no means negligible in its influence. Suppose, for example, every one of the 53 nations that are not under the Russian thumb, the small as well as the large—no, the small even more than the large—should one by one take the rostrum to condemn the resort to force in Korea and to brand the current Communist "peace drive" for the hypocrisy it is. Would that be "just talk"? On the contrary, it would be a major fact in the history of our times. Would that unanimous condemnation penetrate the iron curtain? It could not be kept out. Would it penetrate the minds of Asia's billion and Africa's millions? Slowly, perhaps, but inexorably, it would.

But the Assembly can do much more than talk about these issues. The Charter says that it can "recommend measures for the peaceful adjustment of any situation, regardless of origin." Under this blanket authorization it can, by two-thirds votes, adopt numberless policies for its own U.N. organizations and by resolution recommend to its members courses which it believes will serve justice and peace. It is worth remembering that all the Security Council actually did in the case of Korea, even with the Soviet Union absent, was to recommend to U.N. members actions which they might, or might not, approve and take. The Assembly can do the same.

In the case of Korea, for example, the Assembly can receive the report of its existing special commission, discharge that commission and constitute a new one. This new commission, as has been recommended before in these columns, could wisely be an Asian body to deal with this Asian problem. To erase Asian suspicions that elements of Big Power imperialism would influence its conclusions, and to by-pass for the moment the claims of rival Chinese governments, such a commission could be formed of all those Pacific basin members of the U.N. who do not hold permanent seats on the Security Council. To add stature to its standing, the foreign ministers of the nations thus selected could be asked to serve as the actual commission members.

This would give a body composed of the Philippines, Siam, Australia, New Zealand, Burma, India, Pakistan and preferably Indonesia and Ceylon. What could come before such a commission? Everything that is involved in Korea! *Everything*—a definition of war aims and of the terms on which the U.N. will end its police action; a plan for the administration of Korea after the fighting is over; a plan for the rehabilitation of that ravaged country; plans to improve the future economic, educational, medical and social opportunities of the Korean people; a plan for the establishment in Korea of a free and independent nation with undisputed membership in the U.N.

Would these be only paper plans, and so mean little? Not if the nations which voted for the organization of such a commission of Asians pledged to the Assembly their readiness to accept the recommendations such a commission might make, provided these received Assembly approval, and to employ their resources to put these recommendations into effect. The United States, by being the first to make such a pledge, could insure that the act of the Assembly in forming the commission would lead to something far more concrete than talk.

The United States could also, by the same act, convince a now skeptical non-Communist Asia that there is no American imperialist ambition or economic drive involved in Korea. It could put Russia in a position where it must either cooperate or, in the eyes of Asia, stand stripped of its pretensions to be working for peace. And by the same act the U.S.A. could free itself from the intolerable prospect of another American occupation in Korea, an occupation which would thrust us right up against the bristling Communist front in Manchuria and Siberia, while it would quickly revive the bitterness of the Koreans that was so potent a factor in determining our withdrawal a year ago. Seldom, in the period since the Potsdam conference, has the United States been in a position where it stood to gain so much by such a simple diplomatic move. This move can be made through the coming Assembly.

In the same way, a commission of Asian members—which could well be the same commission formed to deal with Korea—could investigate the question of Formosa and bring in recommendations. Here the action of the United States in approving a U.N. investigation has already cleared the way for Assembly action. And the astonishing performance of General MacArthur in coming out for permanent American treatment of Formosa as a military base (discussed elsewhere in this issue) has made it more important than ever that a decision shall be reached which does not leave the U.S.A. in danger of a war with China without U.N. approval or the support of Asian nations. The way to extricate this country from the difficulties in which it has become involved in Formosa by President Truman's unilateral commitments and the conflicting views in high quarters, is by resort to the Assembly.

Much the same opportunity offers for dealing with the critical situations which are developing in Indo-China, Burma, Siam, Malaya and Iran. The economic crisis in the Philippines may soon produce an eruption there if something is not done about it. That something might far better be a U.N. investigation and recommendation than

the single-handed (and hamstrung) study which the United States is now attempting through its Bell commission. An offer might likewise be made to Indonesia of international help in tackling its severe economic problems under terms which would cast no shadow on the reality of its newly won and fiercely held independence. And, as we have said before, the approaching Assembly will afford an opportunity to lift all proposals of a "Point Four" nature out of a nationalistic setting—always exposed to charges of economic imperialism—and give them an international form and administration.

The meeting of the Assembly will likewise bring a new chance to take up again some of the long-range problems which must be settled before there can be a firm world peace. What we have in mind is such problems as general disarmament, atomic control, universal membership in the organization of nations. Experience has by now proved that when such problems are treated as a tug of war between the U.S.A. and the U.S.S.R., nothing can be done to solve them. But an effort toward a new approach led in the Assembly by the smaller nations conceivably might get somewhere. For example, on this most baffling of all problems, atomic control, why should there not be an immediate effort to seize the opportunity implicit in the Communists' so-called "Stockholm appeal," and instead of concentrating on denunciations of the phony nature of that document—as the Western powers are now doing—try to develop this feeble gesture into a genuine control proposal? The small nations have that chance in the Assembly, and we hope they exploit it.

Of course, the smaller nations will not stick their necks out in such a perilous hour without encouragement from this country. But now is the time when common sense and sound statesmanship—two aspects of the same thing—should combine to make us offer that encouragement. Otherwise, we are confronted all over the globe with the gigantic unilateral responsibilities involved in making good on the Truman Doctrine. That declaration, as we now all know, ties us to commitments which are beyond our capacity to discharge. But in trying to discharge them, as we presently must if we do not find a way to make them an international responsibility, we can exhaust our resources and ruin our nation.

The convening of the General Assembly, therefore, puts before us a new opportunity. This paper has few illusions about the Assembly, or about the United Nations in any of its multiform aspects. But much more can happen at this session of the Assembly, if the United States goes there prepared to act with imagination and courage, than talk—important as some of the talk may prove to be.

What hope there is for a viable peace through the existing world organization lies, not in the veto-shackled Security Council, but in the veto-free Assembly. What the Assembly requires, if its courage and moral authority are to be enhanced to the degree required by the present crisis, is the promise of backing from the states of the free world. If a few strong nations—say, to name four almost at random, the United States, Great Britain, Canada and Brazil—should pledge their support of any policy adopted by the Assembly for any of the world's trouble-zones, the whole international prospect would be altered, and in the direction of a new hope.

Courage, Brother!

EDITOR THE CHRISTIAN CENTURY:

SIR: It has always seemed to me that the Carnegie Hero Fund has limited its awards for heroism to too narrow a range. There are so many kinds of heroism that call for some kind of medal. Pulling people out of the water is truly a deed of courage. Yet there are times when such a dark cloud of cynicism envelops me that I think a medal should be struck for pushing some folks into the water, if the right selections are made.

Here are two kinds of courage which should rate at least a copper medal.

One is the courage of the anthologist. It takes a good deal of courage to say, "I like this, no matter how many people like that." Everyone who has ever made an anthology of poetry has to steel himself for a bombardment of letters beginning, urbanely: "You poor simpleton! What benighted publisher ever thought you could make a selection of poetry? How could you ever leave out 'How doth the little busy bee improve the shining hours'? Don't you know that that is one of the high peaks of English literature?" Or, "Why do you fill your book with twaddle by foreigners, an atheist like Shelley or a tosspot like Burns, and leave out great poems by true Americans, like Longfellow's 'Paul Revere's Ride' or James Whitcomb Riley's 'That Old Sweetheart of Mine'?" Or, from the extreme left, a bazooka barrage of clamors for gems from e e cummings or puzzles by Allan Tate.

Mr. Browning showed the kind of courage needed by an anthologist when he declared:

> All that I know of a certain star
> Is that it shoots, now red, now blue . . .
> And I like it.

That may be a rather free translation, but you get the idea. The same point was made some years earlier by another poet, St. Paul, who wrote, "Be not conformed."

Then there is the courage to be a bore. My readers, if any, will say, "Well, Simeon ought to know all about that." Thank you! But I am talking about another kind of bore, not the bore by natural endowment but the bore by conviction. There is use for the kind of courage that will lead one to say tiresome things to a crowd rushing pell-mell over a cliff. The two most celebrated bores in history, Cassandra and Cato, were tiresome, but they had something worth saying. Parents are rated colossal bores for saying "No! No!" by children squirting water pistols at guests at afternoon tea.

John Milton wistfully complained about the courage needed to be a bore. He wrote about the burden of having to "blow a harsh blast on the trumpet" when it would be pleasant to say nice things. There wasn't much fun in blasting. Martin Luther was a thirty-third degree bore to some people; so was William Lloyd Garrison.

In these hysterical days, anyone who keeps harping on the American tradition of civil liberties is a bore to the folks who are yelling for us to out-Stalin Stalin in fighting Stalinism. Perhaps they would not be such bores to T. Jefferson.

Tiresomely yours,
SIMEON STYLITES.

What Do Students Know About Religion?

By R. Frederick West

RECENTLY a college religion class wrote a brief survey of the classical English translations of the Bible. One student included this comment: "Tyndale's version was published about 600 B.C., and Wyclif's in 800 B.C. There was a lapse of time between this and King James' version which appeared in 1611." Most of his classmates, it should be said, were better prepared. But how would you grade such a student's paper? And what would you do as his professor? Do not be too critical. This particular student has a high I.Q. And he is making real progress in his strange academic world.

After all, he never heard of either Wyclif or Tyndale and knew little about any translation of the Bible until he came to college. He had been reared in a typical nominally Protestant home and church. How could he know much about the history of our civilization, and especially about its Hebrew-Christian heritage? He had attended a well rated public high school, which divorces religion as much as possible from the rest of human life and learning.

Religious Attitudes vs. Religious Knowledge

Much has been written about the growing religious interests of American college students. And there is much to be said with sympathy and hope for a number of the new trends. Needed surveys have sampled some of the "religious attitudes" of our postwar college generation, reporting its temperature to be about normal and its spiritual health on the way toward recovery. Church people like these reports. But are they necessarily good news? Enthusiastic churchmen may read such reports, but if they really expect our colleges to overcome their disease as rapidly as the conventional churches themselves hope to recover, they ignore the profound character of the moral and spiritual sickness from which our entire civilization suffers.

What does this college generation actually know about the rudiments of the Hebrew-Christian tradition? Observers frequently say that biblically, morally and spiritually it is almost illiterate. But how illiterate? The truth is that it is easier to report what American college students generally do *not* know about these matters than to report what they *do* know. The same might be said about the usual college faculty.

In a recent biblical literacy test for 83 students who had never studied religion in college, 70 could not name the four Gospels. Only three could name the first-written Gospel. Only three could name at least one book of the Bible which contains the Lord's Prayer, but eight suggested the Psalms. Seventy-four of the students could not describe even approximately what Jesus stressed as the two greatest commandments. None could mention a book of the Bible which describes the "fruits of the Spirit," the "suffering servant of the Lord," or the doctrine of the "new covenant." Nor could any of them list one major emphasis of any of the following: Amos, Hosea, Isaiah, Micah, Jeremiah, Luke. One student had some conception of the main cities through which early Christianity spread, and only two had any notion as to what the book of Acts stresses.

Religious Literacy Test

This biblical literacy test was given in a nonchurch college which requires some study of religion. But the answers of the students correspond squarely with those of the general run of students in church institutions of higher learning whom I have similarly examined. In fact, only three of these 83 students in this nonchurch college disclaimed any church or church school background. Sixty-eight were nurtured in Protestant homes and churches, eleven were Roman Catholics and one was Greek Orthodox. Furthermore, only four of the 83 were freshmen. Therefore the test discloses something of the factual knowledge which the students had obtained from their homes, churches, public and parochial schools and from at least one year of college study.

Seventy-two of the 83 students could not name one book of the Bible which contains the Ten Commandments, and none could list two sources. The average student could not even vaguely quote or describe as many as six of the commandments, although the majority included "Love thy neighbor as thyself" in their lists. Yet, according to samplings from their own "religious attitudes," most college students tend to treasure the Ten Commandments (especially the social rather than the devotional ones) as essential principles for sound morality and decent society. But it is difficult to believe that these endorsements express much more than sheer theory and sentimentality inherited from superficial childhood training; only four of the 83 students could list all ten of the commandments.

The Sermon on the Mount

Seventy of the total group had no idea about how many books the Bible contains, although seven students knew the number of books in the Old Testament and nine knew the number in the New Testament. Only two students had any notion as to the meaning of the words "Bible" and "Testament." Fifty-three did not know in what language most of the New Testament was originally written, and 37 were amiss in regard to the original language of most of the Old Testament. Thirty-four students thought that the Beatitudes were in the Old Testament and 23 thought they were in the writings of the Apostle Paul. Thirty-five thought that the book of Job is in the New Testament. Twenty-nine did not know that Genesis is the first book in the Bible, and many named Job, Jeremiah, Proverbs or Ecclesiastes as the last book in the Bible.

In the samplings from religious attitudes tests the majority of college students tend rather emotionally to insist that Jesus was "the greatest ethical teacher of all times." They refer to his Sermon on the Mount as the main evidence for this assumption. Yet 74 of these particular stu-

dents could not list a book of the Bible which contains the Sermon on the Mount, although Exodus, Samuel, Leviticus, "Moses" and Mark were strong candidates. In fact it is the rare college student who can list more than one teaching of the Sermon on the Mount, except possibly for a few of the Beatitudes.

Religious attitudes tests also indicate that the majority of today's college students doubt that man is sinful and question whether he needs any source of salvation beyond his own natural intelligence and goodness. Most students still insist that men, by their own natural light and striving, should and can love their human neighbors as they ought and as Jesus taught. Yet it is interesting to discover that 56 of these 83 students could not list a book of the Bible which involves the story of the fall of man, and 62 did not know that Jesus used the story of the Good Samaritan as an example of the "good neighbor."

It is significant, in view of their public and church school education, that 55 of the students could identify the Koran, but only four could identify the Apocrypha. The simple truth is that many American college students now know more about the history and fundamental teachings of Islam than they do about Judaism or Christianity. But Islam is not a live option for their own faith, discipline and devotion.

The 'Profit' Motive

Both Jewish and early Christian history hardly registered in the minds of the entire group of 83 students. For example, 52 could not identify the "so-called forerunner of Jesus," although several of them tried Moses or Buddha. Only nine could name as many as three kings of Israel, but Abraham and Herod were frequently suggested. And only a few could name as many as one Old Testament prophet, yet many listed Solomon and David. Not one could even vaguely say what the Hebrew word for "prophet" means.

In fact, after examining nearly 2,000 students in both church and nonchurch colleges, I have discovered that more than half of them spell the Old Testament "prophet" in terms of their own Americanized heritage—"profit." And the ratio is about the same in both church and nonchurch institutions. Should we take this as a symbol of how deeply entrenched this college generation is in its materialistic heritage and in its accommodation of Christian ethics to the world it really cherishes? Or perhaps as a symbol of how generally ineffective our school systems, nominally religious homes and churches have been in making the Christian heritage known and challenging to our youngsters before they enter college?

Who Is Responsible?

We churchmen cannot afford to be either smug or impatient at the religious illiteracy of the postwar college student. In a sense, we have helped to mold him in our own image. His image of God is vague. But his hunger and thirst after righteousness and the things of the Spirit are keen, even if confused. The Bible is a strange new Book of Life to him. When he has a chance to read it with self-criticism and with Christian guidance, he is fascinated with it and with its lasting insights and demands. In spite of his religious illiteracy, which mirrors our culture and tends to blur his vision of the "things which are God's," he is uneasy about the "things which are Caesar's." And he is not yet convinced about Mammon and the "traditions of men," including his fathers'. The modern college student is lonely, and troubled in both mind and soul. His spiritual errors and ignorance often come more from his head than from his heart. Throwing the Bible at him will not heal his hurt, but opening the Book to him might help.

For decades churchmen have decried the lack of concern and responsibility of American higher education to provide for the religious knowledge, discipline and faith of its students. "Secularism," "scientism" and "departmentalization," especially, have been regarded as dominant trends within organized education which tend to throw religion and morality out of focus with the whole of life and learning. If these charges are still true in spite of the renewed self-criticism of higher education, it is partly because the alumni have eaten sour grapes and their children's teeth are set on edge.

But far greater concern over their religious responsibilities is to be seen among college administrators today than for some decades, as Merrimon Cuninggim has recently shown in *The College Seeks Religion*. Some college leaders, who are committed to Christian education and discipline, now realize that we all must begin from scratch to educate our student and faculty religious *illiterati*. Yet in natural and social sciences, languages and sports we usually receive student material with a competent high school level of background before they enter college. When are the churches, the Christian families and the school systems going to send us more students with less religious illiteracy? And who is not responsible for this plight?

U.S.A. 1950

EVEN though we escape now
We shall not escape.
Turning a key in a lock,
Dropping a well placed bomb,
Signing a paper:
Nothing so simple.
No flip of the coin
Or toss of the dice:
It goes deeper than that.
Even though we escape now
We shall not escape.
Too long have we blasphemed the Name,
Worshiped the hot sun of gold,
Lifted to our lips the chalice of empty form,
Drinking damnation.
Even though we escape now
We shall not escape.
(War is not the only way to death.)
Nothing can save us now
But an earthquake at heart
And centuries of tears
Wearing down the doorstep of Heaven.
Nothing can save us but blood spilled—
Our own or Another's.

EDITH LOVEJOY PIERCE.

East German Church Under Pressure

By Ewart E. Turner

Berlin, August 20.

FOLLOWING a pattern made familiar by Hitler, the East German Communists have launched a massive campaign to "coordinate" church and state. Flushed by impressive victories over organized religion in the Balkans, in Hungary, Poland and Czechoslovakia, the Kremlin is now training its guns on the German "Democratic" Republic, an area which is 82 per cent Protestant and contains more Protestants than the total of all Methodists, Baptists and Presbyterians in the United States.

Spearheading the assault on the church is a series of "pastors' conferences" under government sponsorship which are being held province by province throughout East Germany. The first was for pastors in Saxony and was held in Dresden on June 27. One for Brandenburg province, which includes Berlin, was held on August 16 in Potsdam. One for Pomerania has been scheduled for early September. In order that American Christians may understand what is happening to the churches in East Germany, let me tell the story of that Potsdam meeting.

Invitations from State Dignitaries

Ceremonial invitations were sent to the Brandenburg pastors. The three highest political figures in the province signed the invitation: Prime Minister Rudi Jahn, Legislature President Otto Meier, and Dr. Korfes, chairman of the National Front. Two pastors, Gerhard Kehnscherper and Hans Christiani, both doctors of divinity and both former German Christians (that attempted fusion of nazism and Christianity which took place under Hitler), also signed the invitation, along with Assemblyman Siebenpfeiffer, a layman who until recently bewailed to Bishop Dibelius the Communist attacks on the church, but who now apparently has changed his mind.

Imagine the impression such a letter would make on a rural pastor—the highest government officials writing him! Furthermore, he received a visit from the local National Front leader offering free transportation to Potsdam in a private car, all meals and hotel expenses provided. The pro-nazi background of the two pastors who signed and the disturbed conscience of the assemblyman would not be known to the average pastor.

Only a Handful Attend

The conference opened in Potsdam at 10 o'clock that Wednesday morning with words of welcome from Prime Minister Jahn. Legislature President Meier spoke a word of assurance to those attending: the government would protect them and guarantee their positions and salaries if church leaders attempted to discriminate against them for coming. Prime Minister Jahn looked around the room and could count only 20 pastors from among all the 1,500 clergy in Brandenburg. There were 37 present in all, including state functionaries and pastors of leftist inclination imported from other provinces. "Many promised to come," Jahn stated, "but lost their courage because of fear of reprisals from the church authorities. But this is a meeting for world peace and it is a national responsibility." The attendance at the June 27 meeting in Dresden had been 28.

Dr. Kehnscherper, the main speaker, had as his theme, "The Church and the Battle for Peace." He opened with a threat and a prophecy: the time would soon come when pastors who cherished the cause of peace would not be intimidated into abstaining from National Front peace rallies by church leaders like Bishop Dibelius and other "reactionary officials." European-American history is interlocked with warfare, he declared. Theologians have supplied doctrinal support for the wars of their imperialists. From Luther on the warrior has been blessed theologically. "It is a diabolical perversion of truth to declare that where Christianity is, there is peace, and the Christian therefore doesn't need to work for peace."

Resistance to Aggression is Militarism

This last statement of Kehnscherper's is a typical example of the current east zone propaganda. Straw men are erected, insane utterances are attributed to Dibelius and the other East German bishops, then these are refuted with hammerlike blows and virgin morality.

"The uproar about dialectic materialism in schools and universities, instigated by Christian leaders, is unfounded," Kehnscherper continued. "There are many points in common." Then he launched into a lengthy discussion of pacifism as a biblical command and a modern necessity. The few critical listeners present smiled at the familiar Hitlerian doctrine that resistance to dictatorial aggression is militarism. There would have been no bloodshed if the South Koreans had sensibly welcomed annexation to world Sovietism.

The Communist Line

Dibelius inevitably came in for a scorching. His recent book, *The Limits of the State,* says that Christianity was the decisive factor in ridding Germany of slavery. Not at all, declared Kehnscherper; and furthermore the universal military training of the Western powers is a modern form of slavery. The *Potsdamer Kirche,* a publication of the Confessional Church, was attacked for attributing the cultural flowering of Germany to its Christianization. In a manner typical of the handful of former nazi churchmen, the speaker said, "If the Germans had not become Christians they would have built Gothic market places instead of Gothic cathedrals."

And so it continued. "Our cause is sure, because communism is loyal to the church. It is not anti-Christian but a-Christian. Since Hitler's time German Protestantism has opposed the German Democratic Republic; what it should do is seek ecumenicity with the Orthodox Church in Moscow. We must obey the authorities as Romans 13 declares. The National Front is a platform where socialism and Christianity can commune."

In the discussion which followed the two star orators of the National Front clergy put in a word. Cathedral Pastor Karl Kleinschmidt, of Schwerin, a political opportunist who was once a Religious Socialist, then a German Christian, and is now a Stalinite Marxist, likened the gathering to the banquet where the Master had to summon the guests from the highways and hedges, meaning that most of those attending were not pastors from Brandenburg. He also attacked Dibelius' recent book for likening the National Front to the beast in the book of Revelation. Pastor Heinrich Schwarze, a gifted younger leader of the few Mecklenburg Christian Communists and a former German Christian, asserted that "a Christian must honestly admit that the logic of theology leads to dialectic materialism."

They Silently Slipped Away

A chief purpose of the conference was to secure signatures for an antiwar, anti-atom bomb resolution reaffirming the Communist-inspired Stockholm declaration. A paragraph was included in the resolutions the pastors were supposed to adopt asking approval of a common ballot at the coming East German election on October 15. This would give the impression of unity among the three parties, whereas in fact the Moscow-controlled Socialist Unity party exercises a political monopoly following a ruthless campaign which has removed nearly every objective leader of the Christian Democratic Union and the Liberal Democratic party in the east zone.

This was too much for even the supposedly sympathetic pastors present. Before the vote on the resolution was taken more than half had left the legislature building where the conference was held. Only fifteen signatures were secured, and of these only nine were from pastors of churches in Brandenburg province. Next morning's East German papers provided a typical example of truth-disregarding propaganda reporting. "The pastors of Brandenburg overwhelmingly approved the Stockholm peace declaration," the official East German news agency reported. "The pastors gave unanimous approval of a common election list on which will stand the best peace workers, the best patriots and the most active builders of economic recovery in the German Democratic Republic." All this from just nine signatures!

For five years the Communists have bent every effort to win over clergy to their cause. The Dresden and Potsdam conferences were the first real attempts to compute and consolidate their gains. The results are a heartening mandate for the unity and loyalty of Protestantism in at least one stronghold behind the iron curtain. "No such victory could have been won," declared Bishop Otto Dibelius, "apart from the experience we gained in twelve years of struggle against another totalitarianism."

I Visited All Palestine

By Mary J. Campbell

AFTER reading Rabbi Fox's account of his visit to the Israeli portion of Palestine in The Christian Century for August 16, I would count it a great privilege to tell a few of my recent experiences in all parts of that land in this magazine, which is so widely known and accepted not only in the United States but in other parts of the world.

I lived for forty-six years in India, and after retiring from that field was asked to come to Palestine to do some social service work. I lived in the Holy Land from 1932 to 1939, and visited almost every corner of it. I had many acquaintances among both Jews and Arabs. I counted Dr. Magnus, president of the Hebrew University, among my friends. The leader of the symphony in Jerusalem was also a dear friend, and one of the best doctors I ever had was a German Jew practicing in that city. Then in 1947 the urge came to visit Palestine again. So I was there while the British were preparing to leave. And now a recent flying trip around the world brought me back there once more to find a completely changed land.

It was in the latter part of April this year that a friend and I, who were making the flying trip together, came to Damascus. We had a delightful time visiting friends in this ancient city. While there we heard a great deal about the thousands of refugees living in and around the city.

Later, on our way down to Amman, a distance of about 80 miles, we were surprised as we drew near King Abdullah's capital to find the roadside lined with little tents, some no larger than dog tents. We asked our chauffeur what they were. "Haven't you heard the sad story of how, about two years ago, thousands of Arabs had to flee for their lives from Palestine?" he replied. For some time they had no place of refuge. They slept under trees, without bedding, and suffered much from both heat and cold. Later, these tiny tents were provided for them and they were made a little more comfortable, although the suffering is still intense. They are a sad and despondent people. Little children were running in and out of the tents and older people, men and women, stood silently in front of them or walked up and down the roadway, all with a despairing look on their faces.

Stories Alike in Sadness

We stayed one night in Amman in a simple little hotel. We found that the owner and his wife had lost nearly all their possessions in the northern part of Palestine. But they were more fortunate than some of their neighbors and had been able to start this simple hotel, where they were again getting back into business. During that evening several of my young Arab friends, who formerly had carried on business successfully in Jerusalem, came in to see me. Their stories were all alike and all sad. One had worked for years in Barclay's bank and, being an Arab, had lost his position there. All claimed that the Arab people generally, and

many foreigners, had not been able to get their money out of that bank.

After this brief stay in Amman we made our way across the hills of Moab and down to the River Jordan and to Jericho, and on up the 30-mile road to Jerusalem. Again we saw, along nearly the whole way, little tents by the roadside, and again we heard the story of how the people had been driven from their homes and possessions in what was once known as Palestine.

Bethlehem Crowded with Refugees

Later we visited Bethlehem, and found thousands upon thousands of refugees around this ancient place so sacred to the memory of our Lord Jesus Christ. Bethlehem had not been attacked but it was sorely burdened by the refugees who had come flocking into it—both Moslem and Christian Arabs. We spent several days in Bethlehem and met and talked with many of these suffering people. I heard no vindictive words used, but one's heart was saddened while listening to their stories. Nearly all had lost their homes and possessions. The one cry we heard was: "We would like to have our homes and possessions restored to us." If you, my reader, could speak with these brothers and sisters—for many of them are devout Christians—I know your heart would also be touched by this sad lament: "We want our homes back again."

So far as I could discover they were not to blame for losing their homes. It is true that not all of them had had a loaded rifle pointed at them. But certain villages, like Der-Yassin, had been attacked by those who took over the land, and in some places which I know personally several hundred were slaughtered. Others, hearing these sad stories, fled through fright, leaving everything behind them. Within a few days' time the vacated houses and lands were occupied by those who felt they had the right because of the backing that had been given them by some of the great powers of the world. Perhaps the greatest source of this backing was our own United States.

The Gaza Strip

Not only were the roadsides lined from Amman to Jerusalem, from Jerusalem to Bethlehem, from Jerusalem to Nablus (which is old Shechem)—not only these, but over 200,000 refugees were living in what is called the "Gaza strip." This strip is 25 miles long and about 5 miles wide, and there these, our Arab friends, have already spent two years. Many of them have almost lost hope that there can be better times ahead. Think what this means for the future peace of the Near East, and so of the world—about 800,000 Palestine Christian and Moslem Arabs driven from their comfortable homes, with little or no hope for the future!

One of the saddest stories concerns the condition of our Christian Arabs. I was told that at least 36 churches in Jerusalem had been partly or wholly destroyed. One of these, St. Paul's, which had a little over one thousand members, was so badly damaged that it has not been fit to be occupied since. These Christians, men and women of education and culture, were driven out or fled for their lives in one single night. By morning only about forty-six of the thousand could be found in the city! Not many had been killed but they had fled, fearful for their lives. Their pastor, the Rev. Najib Kubain (well known to me and a dear friend), went out day after day and traveled up and down the Arab states, searching for his flock. I had the privilege, while in Amman, of meeting with him and thirty members of this great Evangelical Episcopal church, who had come together from different parts of the Arab states to confer for a whole week about the serious problems the church of Jesus Christ was facing.

Despite all their sorrows they had been able to erect a new church in Amman, the capital of Transjordania. I went through it and thanked God for what these dear people have been able to accomplish. Many Arabs living outside Palestine had come to the rescue and helped to erect this fine new building. It cost them £9,000 (about $36,000) and was free of debt.

Christians Confer in Amman

I was asked to be present one afternoon during their conference and there we talked about the sad condition of Christendom in and around the Holy Land. A fear was in many hearts that the church of Jesus Christ might sink into oblivion unless assistance soon came from the Christians of the Western world, to help them hold what they now possess and if possible to regain some of what they have lost. It is hoped that at a later date a committee of some Arabs and a few other friends may be able to get in touch with the World Council of Churches and put their case plainly before it.

One fine Christian brother who holds three American degrees wrote to me in almost despairing words, "We now know that Christendom has forsaken us and we see very little hope for the future." This same Christian is quoted in Dr. Millar Burrows' recent book, *Palestine Is Our Business.* I hope this book may be widely read by a host of our Christian people. I would also recommend that the delegates to the United Nations read this book carefully before coming to any definite decision on this difficult question.

I know this is not a cheerful message but I believe it is time the whole truth should be made known. Are we Christians, living in comfort here in our beloved land of freedom, going to let the old church founded at Jerusalem sink into oblivion? I found the Arabs a courageous people, bearing their troubles with great fortitude, but their hearts are hurt at the world's indifference to the savage treatment they have been subjected to. They not only feel that they have been forsaken by the Western churches, but they are also grieved that America, the land of freedom, has not stepped in to see that justice is done them.

This Little Earth

DID He who wrought the universe
Of planet, star and moon,
Not mold with special tenderness
This little earth that soon
Should know an honor unsurpassed—
Should hold upon its sod,
Beside its quiet inland sea,
The Son of God?

LESLIE SAVAGE CLARK.

BOOKS

Beware the Realist!

IDEAS AND MEN. *By Crane Brinton, Prentice-Hall, $6.00.*

THIS BOOK is a history of opinion as well as a history of thought. It explores the idea that Western civilization has held, and holds, that the individual has a part to play in the process by which *ought* alters *is*. To play such a part involves the mental effort of making decisions, of trying to balance and choose among conflicting generalizations.

The author classifies knowledge as of two kinds, cumulative and noncumulative. Cumulative knowledge he exemplifies by science, noncumulative by literature. He declares that a Greek man of letters, if brought to earth in the mid-20th century and given speech with us, could soon talk about literature or philosophy intelligently and feel at home, while a Greek scientist (e.g., Archimedes) in the same position would have to spend considerable time acquiring enough mathematics to talk shop with a modern physicist. A modern American college student is not wiser than one of the ancient sages, and has no better taste than an ancient artist, but he knows much more science than any Greek scientist ever knew. This distinction does not mean that science is good and art bad, but merely that in respect of cumulativeness they are different.

One of the major questions of this book is, Can the so-called social sciences enable man to control his human environment to anything like the extent the natural sciences have enabled him to control his nonhuman environment? Dr. Brinton answers No. Reason can do much in persuading man and in helping him find the higher values, but it cannot bring about the elimination of his native perverseness.

History is a part of noncumulative rather than of cumulative knowledge. Some of its research methods are scientific, or cumulative, but the historian has to face the problem of what his evidence means in terms of human loves and hates, hopes and fears. Sooner or later he must make judgment of values, decide about good and bad, and bring in purpose. When the historian faces these things, history has no infallible word. It cannot tell how to bring man's political and moral knowledge and its application up to a level with his scientific knowledge. Historians do not yet understand just what goes on in men's minds and hearts, just how men are moved to action or to inaction. Nor are they agreed as to the part played in history by reason, logic, ideas and knowledge, in contrast with emotion, sentiment, drives and urges.

Science or cumulative knowledge can often tell what will work and what will not, but science has no unfailing knowledge of moral norms, nor can value judgments in the field of good and evil be measured by its yardsticks. Science cannot tell how ideas work in this world, for ideas are often ideals, that is to say, expressions of aspiration and hope.

In distinguishing between cumulative and noncumulative knowledge, in tracing their relation and their effect on human behavior, Dr. Brinton has probably done the best piece of work of this century; but, great intellectual historian that he is, he does not claim to have traced perfectly the work that ideas have done and still do in Western civilization. Throughout the book there is an undertone which seems to say that we are more likely to be led astray by the realist than by the idealist.

Crane Brinton was born in Connecticut in 1898, graduated from Harvard in 1919, served in the Student's Army Training Corps during World War I, traveled on a Harvard fellowship in postwar Europe, spent three years on a Rhodes scholarship at New College, Oxford, where he won the Ph.D. degree in 1923. Since 1923 he has taught history at Harvard. He is editor of the *American Oxonian* and serves on the editorial boards of the *American Scholar* and the *Journal of the History of Ideas*, and is a contributor to the New York *Times* and *Herald Tribune*, the *Saturday Review of Literature*, the *Virginia Quarterly*, *Foreign Affairs*, the *Political Science Quarterly* and a host of other periodicals. Dr. Brinton considers himself an "anti-intellectual," not in the sense of disliking reason, but in the skeptical sense of doubting that reason affects the action of men in societies to any considerable degree.

MARSHALL WINGFIELD.

Books in Brief

QUAKER SERVICE IN MODERN WAR. *By Howard E. Kershner. Prentice-Hall, $3.00.* How do the Quakers do it? Many a churchman, observing the way in which the American Friends Service Committee and its British counterpart have won a worldwide reputation for Christian goodness and helpfulness in the midst of the brutalities which have disgraced recent decades, must have asked himself that question. Howard Kershner, who was for many years director of relief in Europe for the A.F.S.C., offers his answers in terms of his own experiences supervising Quaker activities in one war zone. His book does not, as its title may suggest, cover the whole field of "modern war" in which the Quakers have worked. It is confined to Quaker experience in the Spanish civil war. But what the Quakers were able to do in inducing Franco and the republicans to allow them to look after more than 350,000 child victims of that butchery served to form a pattern that was to guide them in later war situations.

MY PILGRIMAGE, AN AUTOBIOGRAPHY. *By F. W. Boreham. Judson Press, $2.50.* Many readers of Boreham's sermons—and they must have had many readers, for 30 or 40 volumes of them were published—will be interested in the story of his life, now reprinted ten years after its original publication.

THE GREEK PHILOSOPHERS FROM THALES TO ARISTOTLE. *By W. K. C. Guthrie. Philosophical Library, $2.75.* An importation, with only the title page tipped in to carry the name of the American publisher. By a Cambridge don who admirably comprehends the intention of the British series of "Home Study Books" to provide a compact, easily read and as easily understood introduction to great areas of learning. A small book, just the size to slip into a coat pocket, doing the sort of thing Will Durant used to do, but much better. The value of the book for American readers would be increased if the "Suggestions for Further Reading" were Americanized.

FRIENDS OF GOD. *By Costen J. Harrell. Abingdon-Cokesbury, $1.25.* Manuals for use in private or family devotions come from the presses in an endless stream. This, arranged after the familiar pattern of Bible text, meditation and prayer, is one of the better ones, as attested by the fact that it was first compiled twenty years ago.

LIVING AS COMRADES. *By Daniel Johnson Fleming. Agricultural Missions, Inc., 156 Fifth Ave., New York 10, $1.50.* One of the problems which Christian missions have never really solved is how to reconcile the difference between the Western missionary's standard of living and that of the people he is trying to convert, or even that of the native ministers and members of the church. Some of the edge is being taken off that problem these days by the upheavals in countries such as China and India. But it remains a problem on many mission fields. How far is the missionary rationalizing his special privileges when he holds that health requirements, for his family more than for himself, call for a big house, perhaps in a walled-off compound, with plenty of servants, long vacations in the mountains and frequent furloughs? Dr. Fleming, for many years a missionary in India and after that professor of missions at Union, takes up questions of this sort which sometimes the "sending" church does not know exist, and which many a young missionary has walked into without warning. He does not dogmatize regarding the answers, but by trying to balance fairly the elements involved he hopes to make it possible for the reader to reach an approximately "Christian" judgment. The problems brought into clear light apply to more than living on mission fields.

BRIGHT SHAKEN IS THE TORCH. *By Arthur A. Cowan. Scribners, $3.00.* To anyone who wonders what the best Scots preaching is like these days, these 21 sermons by the minister of Inverleith Church, Edinburgh, will go far toward supplying an answer. On the great themes—the atonement, the cross, the resurrection, the ascension, the trinity and so on.

COMMUNISM and the CHURCHES

Edited by H. G. WADDAMS

This book is a documented study of the attitude of Communist governments to the churches. It is almost entirely composed of official documents and speeches, and aims at giving the reader the sober facts about the situation. Considerable research lies behind its preparation in order that an accurate and up-to-date statement might be given. The countries which are examined are as follows: U.S.S.R., Albania, Bulgaria, Czechoslovakia, Hungary, Roumania, Yugoslavia. There is a further section on Vatican pronouncements. (Published in England) Price, **$1.25**

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CORRESPONDENCE

Why Be Distressed?

SIR: In your editorial of Aug. 16 you were quite right and admirably frank when you stated: "What did happen? A great many thousands of good people went home proud of the fact that they are Baptists and determined that come what may they will remain Baptists." I happen to be one of those thousands. But why, I beg you, were you so distressed about it?

Gatesville, N.C. BELA UDVARNOKI.

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[Telegram]

SIR: Hope you will immediately airmail copy your two editorials, "Another Rebuff for India" and "But India Can Make Another Move" (Aug. 30), to all members of United Nations and all senators and congressmen. Heartiest congratulations on your statesmanlike proposal.

CLARENCE POE,
President and Editor.
The Progressive Farmer,
Raleigh, N.C.

From Our Longest-Time Reader

SIR: I am, no doubt, the longest-time reader of The Christian Century, and I cannot resist the prompting to congratulate you on the proposal you have made to extricate the United States and the United Nations from the frightening predicament in which they have become involved in Korea. Your editorial of Aug. 9, "Revolution in Foreign Policy," now supplemented by two illuminating editorial paragraphs in the issue of Aug. 30, is the most statesmanly, farsighted, strategically wise and brilliantly stated contribution of which I have any remembrance. Your proposal that the United Nations shift the whole problem of Korea to a commission composed of the prime ministers of those Far Eastern nations which are not directly involved in the situation, supported by a pledge on the part of the United Nations, including the United States and Russia, to abide by the findings of this commission, is a master stroke. Such a solution would not only solve the immediate problem of Korea but would change the ugly face of the whole world situation.

Mr. Nehru's more recent proposal for a commission seems to follow your suggestion, but only part way. His commission would be composed of representatives of the nonpermanent members of the Security Council—Norway, Yugoslavia, Ecuador, Cuba and Egypt. Not one of them has a direct stake in the future of Asia, and each of them is more or less entangled in the political web that has been spun during the cold war. Your proposal to shift the responsibility for a solution to the Far Eastern diplomats, representing the Philippines, Siam, Australia, New Zealand, Burma, India and Pakistan, but not including such directly interested countries as China, the United States, Russia, Britain and France, is little short of inspired. Mr. Nehru himself could be made to see the advantage of your kind of commission as compared with his own, and could present it thus modified to the U.N. Assembly.

The matter is so crucially important, and your own insight and foresight are so far ahead of that represented by any proposal that has yet been made, that I strongly urge you personally, perhaps accompanied by one of your colleagues, to get in touch with Mr. Nehru through the Indian delegation at Lake Success and discuss the whole situation with them. No doubt they are already familiar with The Christian Century's editorial, but a personal conversation would be enlightening. Mr. Nehru is probably now pondering over the form of the proposal he intends to lay before the Assembly. The strong arguments for your own formula should be sharply defined in his mind.

You must know how eagerly I tear off the wrapper from every fresh copy of The Christian Century and read its contents "from cover to cover," always grateful that the paper has been carried to a higher level of authority, readability and constructive leadership than it achieved at any time in its history.

CHARLES CLAYTON MORRISON.
Pentwater, Mich.

Wanted by Library

SIR: Trinity University library is trying to complete its files of the minutes of the General Assembly of the Presbyterian Church in the United States of America. The following years are wanted: 1883, 1885, 1896, 1897, 1940 Pt. 2, 1942 Pt. 2, 1944 Pt. 1, 1945 Pt. 1. If someone has these and is willing to part with them or knows of someone else who has them we would be glad to hear from him.

(MRS.) P. K. REAMER.
Trinity University,
San Antonio, Tex.

Israel from the Outside

SIR: Having just returned from a tour of the Mediterranean, I read with great interest the article "We Visited Israel" in my Aug. 16 copy of The Christian Century. The author visited Israel on the inside and found it good. We saw Israel from the outside in its relations with its Arab neighbors and found it far from good. I have always been a firm believer in a Jewish home and state in Palestine and have been for many years an active interracial worker in my own community. When our steamship did not make a stop at Haifa, my husband and I were very disappointed not to visit the new state of Israel.

When we arrived at Beirut, Lebanon, my husband and four other passengers from

our ship went on a day's tour to Jerusalem arranged by American Express. They flew on a Lebanese Air France plane plainly marked and on a regularly scheduled flight. On the return trip, ten minutes before arriving at the Beirut airport, over the Lebanese mountains, their plane was buzzed and fired on by an Israeli fighter plane. The man opposite my husband, a Jew, was instantly killed. My husband returned to our ship covered with his blood. The radio man was shot through the chest and died soon after landing. A young girl had to have her leg amputated and later died. Seven Arab passengers were wounded.

This story was carried by Associated Press and probably read casually by many Americans. It was a terrible experience for those on this plane. Because we do not have an Arab minority group in the U.S., I have returned from the Middle East with the conviction that we are getting a one-sided picture of our foreign policy in this part of the world. It was not pleasant to see Arab families camping out in the countries around Palestine, some of the 600,000 refugees made homeless in the establishment of the state of Israel. The traditional policy of the U.S. has been to stand against the oppression of all peoples. This should apply to Jews and Arabs alike.

MRS. CARLETON HOPKINS.
Collingswood, N.J.

Flirting with Beelzebub

SIR: The article "Inside Communist China," by a Missionary (Aug. 23), prompts one to ask: What concord has Christ with Belial? Methinks there is just as much sense for democracy to recognize communism as there is for the church to flirt with Beelzebub and his kingdom. That China is under the thumb of Moscow there is no question and that Stalin is out to overthrow democracy, especially the United States, there is no question. Should we help to overthrow our own, the greatest country of all time? L. S. HOFFMAN.
Central Schwenkfelder Church,
Lansdale, Pa.

Compromiser, Not Christian

SIR: The unknown writer of "Inside Communist China" in The Christian Century of Aug. 23 seems to be more of a compromiser than a Christian. Also he says, "Chinese are finding it unwise and increasingly embarrassing to be too closely associated with foreigners." The implication seems to be that missionaries are foreigners but that the Russian Communists are native born.

My nearly 40 years in the Orient gave me the impression that the Chinese Confucian classics are a far better foundation for Christianity than for communism.

To know the Communists you must go to Korea. JOHN Z. MOORE.
Columbus, Ohio.

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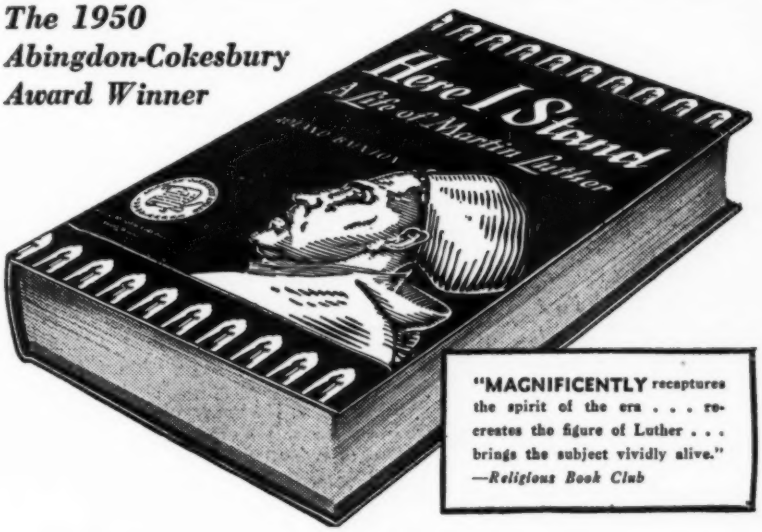

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NEWS of the CHRISTIAN WORLD

Tests Bombay's Prohibition Act

Suit in State's High Court Challenges Law in Effect Since April—India Tightens Up on Hoarders

TIRUVALLA, TRAVANCORE & COCHIN, INDIA, Aug. 19.—The validity of the Bombay prohibition act which came into effect on April 9 of this year has been challenged in the state's high court by a Parsee journalist. The petitioner contends that the provisions of the act are inconsistent with and a violation of fundamental human rights, and that they constitute a denial of equality before the law and of that equal protection which the constitution confers on Indian citizens. He also contends that the act is discriminatory, inasmuch as army and navy personnel and foreigners residing in Bombay may under a permit system possess and use liquor manufactured abroad. He holds that this feature of the act, since it deals with the possession, use and consumption of articles imported across the customs frontiers, is outside the province of Bombay's legislature. The petitioner therefore seeks a writ of mandamus directing the state of Bombay and its prohibition commissioner to allow him to exercise his right as a citizen of the democratic republic of India to possess, consume or use such liquors, wines and other preparations as are imported across the customs frontiers. The case is being watched with keen interest throughout the country, and the decision is awaited with much concern.

Government Initiates Drastic Punishment for Hoarders

The food situation in certain provinces—notably Madras, Bihar and Travancore & Cochin—is becoming serious, partly because of the failure of the usual seasonal rains but also because of the unsocial activities of hoarders and profiteers. Prices not only of grain but also of such essential commodities as cotton textiles and medicines are on the rise. The Communist party is finding the economic distress occasioned by this situation a promising field for exploitation. The government is adopting severe measures to meet the crisis. On Aug. 14 the parliament in session at New Delhi passed a bill providing for more drastic punishment of those guilty of hoarding grain and of profiteers who have been making money in grain, textiles and other essential items. The punishment now prescribed for food hoarders is seven years' imprisonment plus a fine of not less than 20 times the value of the hoarded grain, which is forfeit. For profiteers in textiles and other essential commodities, the punishment is three years' imprisonment and the same fine and forfeiture as for hoarders.

Launch UNESCO Study of Social Tensions in India

UNESCO has appointed Gardner Murphy of City College, New York city, as consultant to the government of India in connection with the project of "inquiry into tensions affecting international understanding" voted at the recent second general conference of the United Nations agency. Dr. Murphy, who arrived here early this month, will spend six months visiting university centers to help organize research projects and train senior students and other workers for research on the subject. It has been decided to set up six centers for the purpose of conducting research in the various social tensions prevailing here. Four of the centers will be located in universities, one will be established in the government's department of anthropology and another in the industrial field. At an informal conference of social science experts held last week at the ministry of education in New Delhi, the leaders of the six research teams defined the specific problems to be faced, emphasizing one or other aspect of the origin and dynamics of social tension. The final plans will be formulated by each team autonomously. Other research centers, it is hoped, can be set up in the near future.

Portugal's Stand Intensifies Goan Demand for Freedom

The recent declaration by Prime Minister Salazar of Portugal that his country has every intention of keeping her Asian colonies has led the leaders of Goa, small Portuguese possession on the west coast of India, to reiterate their demand that the European power hand over Goa to its people. They have appealed to Prime Minister Nehru to make possible Goa's freedom without delay. A few days ago a spokesman for the Indian ministry of external affairs in a statement in the New Delhi parliament made it clear that India will not accept Salazar's position so far as this country is concerned. For some time authorities in the Portuguese possessions have been denying civil liberties to persons under their rule who favor merger with India. Propaganda is carried on to make it appear that the merger movement is an anti-Catholic affair. The large majority of Goans are Roman Catholics, and the Portuguese hierarchy exerts great influence over them. But the fact remains that every leader of the Goan movement for independence is a Roman Catholic.

And So Forth

Two young South Africans who won scholarships to an Indian university could not accept because their government refused to grant them passports to come to India.

Two enterprising students from the University of Vienna will set out next month for the Himalaya mountains to try to locate a peak said to be higher than Everest—the mystery mountain Ammamachin, which so far has been seen only from the air.

P. OOMMAN PHILIP.

Plan Observance of Laymen's Sunday

The Laymen's Movement for a Christian World has designated Sunday Oct. 15 as Laymen's Sunday. On that day, many pastors will invite laymen to prepare the Sunday morning service. Material for use in the observance may be obtained from headquarters of the movement at 347 Madison Ave., New York 17, N. Y. Theme for this 9th observance of the day is "Peace Through Faith and Works."

L.W.F. Expands Refugee Service

Executive Committee at Meeting in Tutzing, Germany, Urges Broad Support of Its Program

GENEVA, SWITZERLAND, Aug. 23.—To challenge all member churches of the Lutheran World Federation to "take a living participation" in Lutheran refugee work, that body's executive committee in session Aug. 1-9 at Tutzing, Germany, appointed a seven-member committee to supervise this phase of its activity and urged all member churches to give full assistance to implement the L.W.F.'s service to refugees. Stewart Herman, the service's director, said that of an estimated total of 70 million Lutherans in the world today, nearly 7 million are homeless. "We must either salvage these rootless Lutherans torn loose by war or risk losing them from the church," he declared. During the year ending July 1, Dr. Herman's committee aided in resettling 23,000 European refugees and gave emigration counseling to an additional 20,000. In another action, the L.W.F. executive committee "in view of the threatening world situation" called upon "all responsible authorities in the world, including all churches and congregations, to do their utmost to the end that a just and enduring peace may be preserved." It expressed its firm faith that God, "even now, is able to save us from disaster." On the final day of the sessions, it adopted a resolution expressing "unbroken confidence" in the integrity of deposed Hungarian Bishop Lajos Ordass. At the opening session, members of the committee had observed a period of silent prayer on Bishop Ordass' behalf.

Welcome Five New Member Groups

During its sessions at Tutzing, the Lutheran World Federation's executive committee announced the admission to membership of five new church bodies. Three are in India—the Andhra Evangelical Lutheran Church, with 260,000 members; the Evangelical Lutheran Church of Madhya Pradesh, Central Provinces, with 5,000 members; and the Jeypore Evangelical Lutheran Church, with 30,000 members. Two are in South America—the Federation of Brazilian Lutheran Synods, with 400,000 members, and the Evangelical Lutheran Church of British Guiana, with 4,000 members. Addition of these five groups brings membership in the Lutheran World Federation to 42, representing 23 countries.

Urge Self-Reliance on Younger Churches

After hearing reports on younger churches and orphaned missions, the L.W.F. executive committee set up a new department on world missions. It issued a "call to alert the younger churches and missionaries" against a time when they may find themselves deprived of foreign aid in personnel and funds, and sent an urgent appeal to all Lutheran mission-founded churches to give top priority to the spiritual training of their

members, particularly of lay leaders who might be required to carry on the work of the church in emergency situations without outside aid or advice. The committee voted to discontinue English and German editions of its monthly *News Bulletin* and to replace them with an accelerated news service from its Geneva office beginning Jan 1. It also decided to discontinue immediately its English-language *Lutheran World Review*, a theological quarterly, and to move up to bimonthly status the German-language quarterly *Lutherische Welt Rundschau*, changing it to an L.W.F. "house organ" designed to promote understanding of the federation among European Lutherans. A budget totaling $49,500 was adopted for administrative expenses at the Geneva office for 1950-51. The Tutzing meeting voted to hold the next Lutheran World Assembly July 25-Aug. 3, 1952, in Hannover, Germany.

Sees Hope for Israel's Transfer Of Property to L.W.F.

During a recent visit to Geneva, Charles Lutz, special L.W.F. representative who is negotiating with the Israeli government for the transfer to that organization of European Lutheran church property in Israel, reported that the law recently passed by Israel's parliament empowering the minister of finance to negotiate the matter, as well as the friendly atmosphere in which conversations are proceeding, augurs well for a solution of the complicated problem. Lutheran properties in the Hashemite kingdom of Jordan have already been transferred to the L.W.F. In the Jerusalem area, where Arab and Israeli Lutheran pastors are conducting worship, the L.W.F. is operating on behalf of the local Lutheran congregations in conducting orphanages, schools, soup kitchens, homes for the blind, clinics, hospitals and service to refugees. Mr. Lutz has served for six years as Swiss vice-consul in Jaffa and Tel-Aviv. During his wartime consular service in Budapest he was instrumental in saving the lives of many Jews.

After 17 Years, Germany Is Host to W.C. of C. Groups

During August, for the first time since 1933, official study department conferences were held in Germany by the World Council of Churches. With Alan Richardson of Durham University in England as chairman, theologians and jurists from both sides of the Atlantic met at Treysa. Papers on Old and New Testament aspects of the relation of the church to public justice were read by Prof. von Rad of Heidelberg and Prof. K. L. Schmidt of Basle. Prof. Walter Horton of Oberlin College in the U.S. and Prof. Robert Scott of Montreal participated prominently in the discussions. The group prepared a statement on "justice as viewed through the living word in the Bible" for circulation to ecumenical study groups throughout the world. Anglican, Congregational, Lutheran and Reformed participants in the conference attended an ecumenical worship service, with communion, conducted by Prof. Edmund Schlink of Heidelberg in the church of the Lutheran Inner Mission's Hephata brotherhood.

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Churches' youth department, 850 volunteers representing various denominations in 26 countries are carrying on practical construction projects while enjoying international fellowship and interdenominational worship. Camps are being operated in Belgium, Cyprus, France, Germany, Great Britain, Italy, Japan, the Philippines and the United States. At Deptford in London's badly bombed dock area, campers are rebuilding a burned-out church into a community house and church. Among the five camps in Germany is one in Baden where homes are being constructed for refugee families newly arrived from Schleswig-Holstein. In Italy, the young people are continuing work started last year at "Agape," international Christian youth center in the Waldensian Alps, and digging the foundations for the first Evangelical hospital to be built at Naples. At Midsayap, in the Philippines, campers are making benches for Southern Christian College and digging a drainage ditch. There too they have built a bridge which in more ways than one will link the local Chinese community with the Filipinos of the village. From this camp, Filipinos have gone to attend the four ecumenical work camps in Japan as a token of peace to overcome the legacy of bitterness left in the two countries by World War II.

I.C.C.C. Congress Attacks Ecumenical Movement

Meeting here Aug. 16-23 for its second plenary congress, the International Council of Christian Churches devoted a good share of its time to attacks on the ecumenical movement. In one resolution it declared: "We specifically warn that the leadership of the World Council of Churches is modernistic theologically, is undoing the work of the Protestant Reformation, is totalitarian, and in some countries pro-communist, in emphasis." In his presidential address Carl McIntire declared that "our movement is a manifestation of a heavenly fellowship" and that "our movement is the true ecumenical spirit." He accused the ecumenical movement of being an "inclusive church" seeking "an organic union of all churches to be called 'the holy catholic church.'" This, he added, "is also according to the plan outlined by all the Methodist bishops in the United States to include the Roman Catholic Church." Conducting an open forum session on "facing problems raised by the World Council of Churches," Capt. Edgar C. Bundy, the I.C.C.C.'s chief information officer, charged that the World and Federal councils "have contributed to the undermining of the governments of the free nations of the world and have abetted communism." Seeking to substantiate this charge, Bundy quoted tributes to Mahatma Gandhi in books by E. Stanley Jones and G. Bromley Oxnam and cited the pacifist opposition of Edgar T. Dahlberg to the majority resolution passed at Toronto by the World Council's central committee in support of U.N. action against aggression in Korea. Asserting that the ecumenical leaders are "power crazy and exercise a monopoly over press and radio," Capt. Bundy cited The Christian Century as a journal which had attacked his organization for its failure to develop informed reporting.

And So Forth

Members of Anglican, Episcopal, Lutheran, Orthodox, Presbyterian and Reformed churches in a number of countries have been attending the ecumenical courses for theological students at the Ecumenical Institute at Bossey, near Geneva. Among other themes, study groups discussed theological trends in Europe and the U.S., the church in India, Orthodox liturgy and cooperation between theologians and laymen.

J. B. Atkinson, senior field officer of the World Council's service to refugees in Austria, reports that Protestants and Catholics have taken steps to meet spiritual needs at the new camp for refugees being built at Simmering to replace the old Kobenzl camp in western Vienna. With the blessings of their superiors, clergy of the respective parishes agreed to conduct a joint church and mission enterprise on behalf of the camp inmates. The World Council will help in the project, which should be in operation with the onset of winter.

Charles C. West, native of Morristown, N.J., who has spent the past 18 months working with the Presbyterian mission in China, has been transferred to Europe, where he will be assigned to duties with the Evangelical Church in Germany.

Judy Gaselee, Interchurch Aid field worker in Greece, reports a growing sense of responsibility within the Orthodox Church there for the welfare of its members. A permanent organization called the "Friends of the Village" has been established through which more fortunate towns adopt villages destroyed during the guerrilla warfare of the past few years.

BERNARD CAUSTON.

International F.O.R. Calls for Mediation in Korea

At its first postwar international conference, held in August in Woudschoten, Holland, the Fellowship of Reconciliation adopted a resolution calling for mediation of the conflict in Korea, Religious News Service reports. It added that no real solution to the "communist-capitalist" struggle can be achieved without a "Christian social revolution." Another resolution called for special attention to the race question. Two hundred delegates from 20 countries attended the sessions.

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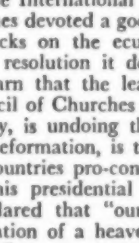

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Admit Negroes to Stuyvesant Town

Life Insurance Company Announces a New Policy—Melish Appeals Dismissal in Court

NEW YORK, Aug. 30.—The Metropolitan Life Insurance Co. has decided to accept Negroes as tenants in its Stuyvesant Town housing project here. A statement by company spokesmen released last week merely said it had rented "some" apartments to "qualified Negro families." The company pointed out, however, that there has been no change in basic policy. "In court proceedings which have continued over a period of several years the company has successfully established its right to select tenants of its own choice," it said. "In doing so the management will continue to exercise its best judgment." Councilman Stanley M. Isaacs, who for several years has led in fighting the ban on Negroes, commented: "I can't understand the statement. Nobody has ever questioned the company's right to select its tenants. What was questioned was the company's right to discriminate on the basis of race, creed or color." Church, racial and political organizations have waged a seven-year battle to have Negroes admitted to housing projects supported in whole or in part by the public treasury. They say that a city ordinance against such discrimination is still needed to make sure that the new step taken by the company is not simply a token gesture.

Melish Appeals His Dismissal

John Howard Melish last week filed papers with the court of appeals to regain the rectorship of Holy Trinity Protestant Episcopal Church, from which he was dismissed last April after 45 years' service. The appeal stated that his removal constituted an "unwarranted intrusion of the civil power in a church controversy contrary to the freedom of religion" granted by the federal and state constitutions.

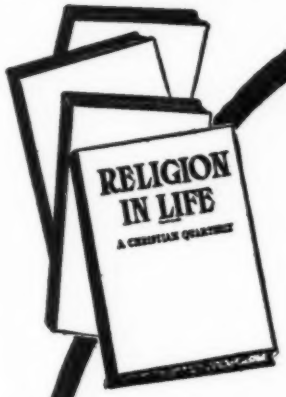
Finds Fund Raising Easier In Wartime

George E. Lundy of Marts and Lundy, fund raising agency, declared here last week that it is easier for schools, churches and charitable institutions to raise money in wartime than in peacetime. He pointed to figures bearing out his statement from records kept during the Civil War and both world wars. In the 1914-16 period, Americans contributed an average of $655,333,000 a year to all educational, religious and philanthropic institutions, while in the 1917-19 period the yearly average rose to $1,045,666,000. In the 1938-41 period, average annual giving was $653 million; in the 1942-45 period, $1,572,000,000.

Catholic Abstinence Union Hears Report on Drunkenness

Addressing the meeting here of the Catholic Total Abstinence Union of America, of which he is president, Fr. John W. Keogh reported that there are 1 million alcoholics in the country today, 750,000 of them men. He added, however, that they

Autumn 1950



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are a minority in the total drinking problem, pointing out that there are 3 million "problem drinkers" close to becoming alcoholics, and that all together the nation has 40 million drinkers. Fr. Keogh expressed particular concern over the problem of women alcoholics, noting that since police are reluctant to arrest drunken women, authorities cannot draw an exact picture of the situation. Among the resolutions adopted by the delegates was one asking owners of drinking establishments to "discourage the presence of women at the bar." Another, paying tribute to the fighting men in Korea, expressed the hope that "they will be safeguarded against excessive drinking by sane regulations and by the personal supervision and example of the officers." Fr. Keogh praised the work of the W.C.T.U. and Alcoholics Anonymous. "Drink is not evil of itself, but the overuse of it can be," he said.

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Pamphlet Reveals Prejudice In Textbooks

In presenting a new brochure, *Prejudice in Textbooks*, published last week by the Public Affairs Committee, Everett R. Clinchy, president of the National Conference of Christians and Jews, said that the churches and synagogues have been giving increased attention to the material in their own textbooks. They realize, he said, that religious institutions must unite with the school and the home in a common endeavor to educate American youth in democratic attitudes. Summarizing a five-year study conducted by the American Council on Education of 267 school textbooks, 49 college manuals and 100 of the most widely read children's books, the Public Affairs pamphlet reveals many instances of careless wording which tends to perpetuate antagonism among racial and religious groups. "The failure of our schools to come to grips with many of the significant issues of the day may be attributed in part to gaps and omissions in our textbooks and courses of study," it concludes.

And So Forth

James A. Lundy of Douglaston, L. I., has accepted the chairmanship of the Queens federation of churches' special 20th anniversary committee, which will not only plan events commemorating the agency's 20 years of service but look ahead to the future and suggest lines of development.

The Jewish Braille Institute is seeking funds here to print Hebrew Bibles in Braille. The translation of the Hebrew Bible into Braille, completed early this year, was a five-year task for the institute and an advisory board of rabbis and scholars.

Charles W. Iglehart, who recently retired after six years on the faculty of Union Theological Seminary, New York city, will return to Japan to resume his work with the National Christian Council of that country. Dr. Iglehart served as a Methodist missionary in Japan for 30 years prior to the outbreak of World War II.

A special edition of 50,000 copies of the four Gospels and the book of Acts, plus 100,000 copies of the Sermon on the Mount, has been published in Korean by the American Bible Society and is awaiting shipment to Korea.

J. Henry Carpenter.

N.A.E. Releases Membership Figures

The National Association of Evangelicals reports that churches representing 33 denominations and 985,133 persons now make up its membership.

Call Assumption Dogma Untenable

Anglican Archbishops Issue Rejoinder to Papal Announcement—Fisher Answers Red Peace Plea

London, Aug. 23.—Britain's Roman Catholics say they expected some such response as the Anglican archbishops of Canterbury and York made to Pope Pius XII's announcement of the coming promulgation of the new dogma of the Virgin Mary's bodily assumption into heaven. They point out, however, that the repudiation issued by the archbishops was not nearly so "trenchant" as the Anglican statements made in 1851 and 1870, when the dogmas of the Immaculate Conception and papal infallibility were respectively promulgated. The archbishops of York and Canterbury issued a swift rejoinder after the pope's announcement Aug. 14, declaring that the Church of England "does not and cannot" hold the Assumption doctrine to be a necessary part of the catholic faith. Appealing to the Scriptures, they declared that they could find no justification there for the new dogma. They expressed their regret that the Roman Catholic Church "has chosen by this act to increase dogmatic differences in Christendom and has thereby gravely injured the growth of understanding between Christians based on a common possession of the fundamental truths of the gospel." One Jesuit apologist in this country says that the new dogma is the finest possible answer to communism, and that it is "mean" to object to it.

Dean Inge Would 'Purge' Church Services

At the recent Modern Churchmen's Conference, W. R. Inge, onetime dean of St. Paul's Cathedral, pleaded for a drastic "purge" of church services. In his opinion, public worship is "too clogged with Judaism." Said Dr. Inge: "Is the workingman really expected to come to church and sing, 'I will think upon Rahab and Babylon,' or such gibberish as the verse of the 68th Psalm beginning, 'Rebuke the company of spearmen'? I am told that the correct translation of those words is 'Rebuke the hippopotamus.' Our churchgoers would sing that with equal unction if they had it before them, as fashionable ladies cheerfully sing the Magnificat, which is more violent than 'The Red Flag.'" Dr. Inge, however, found one cause for satisfaction in today's scene; he rejoiced that "hideous hellfire theology" is no longer heard in the churches.

Canterbury Answers Red 'Peace Plea'

The "peace plea" put out by the heads of the churches in Russia has been answered by the Archbishop of Canterbury in a letter to the Patriarch of Moscow. Dr. Fisher informs the patriarch that he has advised his clergy to be wary of the Stockholm peace plea as one designed for political purposes. He declares that he does not think it "right or reasonable at this stage to suggest to governments that the atomic bomb be banned outright and unconditionally, nor must those who support such a

suggestion think that they alone are fighters for peace." Dr. Fisher reminds the patriarch that the Lambeth conference of 326 bishops declared war incompatible with the teaching of Jesus, and that "all my fellow countrymen are most earnest in their desire for a securely based peace."

Free Church Theologians Define Protestantism

Led by Newton Flew, a Methodist, a group of Free Church theologians has presented to the Archbishop of Canterbury a useful study entitled *The Catholicity of Protestantism* (Lutterworth Press, 5 s.). The study, which grew out of the union discussions now going on between Anglicans and Free churchmen, is a brave attempt to rescue the words "catholic" and "protestant" from misrepresentation and misuse. The writers point out, with documentary evidence, that Protestantism is not an innovation, but a restoration. As one review of the book puts it: "Protestantism is catholicism rediscovered and reinstated in its apostolic purity." The book promises to prove a useful contribution to discussions hinging round the great ecclesiastical divide.

Funds for Christian Colleges In China Dwindling

The China Christian Universities' Association, which supports 13 Christian universities and colleges in China, reports a decreased income. While personal subscriptions are being maintained, British business interests have been unable to subscribe as generously as heretofore. The blockade of Shanghai and the uncertain future of trade along the China coast mean that the association's grants to the colleges are being threatened. Professorial chairs at Cheelo, Yenching, Huachung and Lingnan universities are still receiving contributions, but the continuance of support is problematical.

And So Forth

A new development in British Congregationalism this summer was the national forum which 300 persons attended at the Swanwick conference center. A third of the participants were "under 30."

A world congress of 2,000 young Salvation Army workers has been meeting in London.

The Korean Anglican Mission has opened at its London office a relief fund for refugees in Korea.

Coventry Cathedral announces a competition for a new building design. Over $13,000 is offered in prizes.

Pres. A. C. McGiffert, Jr., of Chicago Theological Seminary, is among our summer preachers from abroad. He is preaching at the Victoria Road Congregational Church, Cambridge.

CECIL NORTHCOTT.

Czechoslovakia Imprisons Salvation Army Officers

The Salvation Army has been outlawed by the Czechoslovakian government as "subversive," its property confiscated and a number of its officers imprisoned, Religious News Service reports. Gen. Albert Orsborn, international leader of the Army, has received a report that imprisoned officers are attempting to carry on their work among their fellow prisoners, and that they are becoming "physically weaker but spiritually stronger" under persecution.

Finland Host to Pastors' Meeting

8th Scandinavian Conference Deals with Timely Subjects—Danish Bishop Reports on Visit to U.S.

ROSKILDE, DENMARK, Aug. 24.—Early this month the 8th Scandinavian pastors' meeting was held, this time in Finland. The number attending from outside Finland was small, however, because the cost of travel was too great for the average pastor's salary to cover. For those who could go, the meeting was a valuable experience. Many of them had never been to Finland before. According to the *Swedish Church Times,* the visitors were greatly impressed by the way the Finns are rebuilding their country; traces of war were hardly to be found. The conference dealt with the following themes: "The gospel and its way to man of today," "The church and the state" and "Civilization and Christian faith." The Finnish minister of education, a pastor, was present as a representative of the government.

Bishop Reports on Visit to U.S. Danish Congregations

Bishop Fuglsang-Damgaard of Copenhagen has published his report of the journey he made last year to visit Danish congregations in the United States—the first time a Danish bishop had visited that country since 1923. He was invited by both the Danish Evangelical Lutheran Church of America and the United Evangelical Lutheran Church. Bishop Fuglsang-Damgaard says that he hesitated to accept the invitation, because he realized that he was going to visit not Danish immigrants but Americans two or three generations removed from Denmark. What, he asked himself, could a Danish bishop have to say to them? He found his answer in the words of St. Paul (Rom. 1): "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." What most impressed the bishop in America was the freedom the church enjoys. In America, he says, one finds the classic example of free church life as distinguished from that of the state church in the old country. It must be said, he adds, that the church in the U.S. has even more influence on life than is the case in Europe. Another thing that impressed the visitor was the open-handedness practiced toward the church. He noted that the Danish hymnbook, from which many hymns have been translated into English, is of great help in forging ties between the American Danish congregations and the mother church.

Mrs. Roosevelt Visits Danish Folk School

During her short visit to Denmark, Eleanor Roosevelt visited the folk high school established by the theologian and poet Nikolai Grundtvig in Frederiksborg, and shared the simple meal with the young girls who attend the school in the summer months. The American visitor had expressed a desire to see one of the famous Grundtvig schools in action. At a meeting in Copenhagen's largest assembly hall, Mrs.

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Roosevelt spoke on the rights of man. Present were members of the royal family, the minister of foreign affairs, the American ambassador and members of the National Committee of Women. All applauded her conclusion: "The only way in which confidence in man can be increased is by means of mutual understanding."

Iceland Represented on Sigtuna Council

The churches of Iceland recently addressed an invitation to the famous Ecumenical Institute in Sigtuna, Sweden, asking that representatives visit Iceland as a first step in including its churches in the ecumenical work of the Scandinavian churches. Accordingly, a number of church representatives from Sweden, Norway, Denmark and Finland journeyed to Iceland, where they visited church officials and inspected the work being done in congregations and church centers. As a result of the interchange, a representative from Iceland has been elected to the council of the Sigtuna institute.

Danish Women Support Home For Armenian Children

For almost 30 years, the Danish Women's Missionary Society has conducted a children's home in Djoubeil, Lebanon, for Armenians, who are a minority in that country, accounting for about 8 per cent of the population. Known as the "Birds' Nest," the home includes a hospital, a kindergarten and a nursery. A young Danish pastor directs the work among boys, who are organized in a young people's society. The home was established shortly after World War I to help the children among the hundreds of thousands of Armenians who were driven from Turkey at that time.

And So Forth

Dean Elis Malmeström of Göteborg has been elected bishop of Vaxjö to succeed Yngve Brilioth, now archbishop of the Church of Sweden.

Oscar Geismar, famous Danish preacher and author, died recently. Many people listened to his sermons in Copenhagen's castle church, but still more knew him from his articles in the daily newspapers and from his books. A fervent admirer of Grundtvig, Dr. Geismar was deeply interested in literature and the theater as well as in theology. He greatly influenced the writings of the late Danish dramatist Kaj Munk. K. E. JORDT JÖRGENSEN.

Politics Rend Campus

Wisconsin University Students Besieged by Rival Petitions for Peace

MADISON, WIS., Aug. 25.—This summer the University of Wisconsin student body, long known for its progressive tradition, has been torn by a controversy between members of various liberal groups and supporters of the state's senator, J. R. McCarthy. The opening of the Korean conflict drew sharp lines of distinction between "true liberals" and the more left wing groups. When the Stockholm petition appeared on the campus under the sponsorship of the Labor Youth League and the Young Progressives of America, other student political groups and the university newspaper condemned it.

Supporters of this petition gathered slightly over 100 signatures among the 7,400 summer school students, half of them high school and college teachers, then gave up public solicitation. A few days later a Communist paper in New York announced that 2,000 signatures had been collected on the Wisconsin campus. This statement was roundly challenged.

Circulate Counterpetition

At once the university's student board announced that as a countermeasure it would circulate a petition appealing for peace but supporting the U.N. action in Korea. But when the Labor Youth League and the Young Progressives said that they too would support such a petition, the board revised its petition to read: "We . . . reject the Stockholm peace petition and, aware of the pressing threat to the institutions of democracy for which we are preparing to serve, yet fully cognizant of the disastrous effects of total war, petition our government and the U.N. to use every effort to secure an early and lasting peace, if this peace may be brought within the framework of the U.N. . . ." Members of the board signed the statement as representatives of the entire student body, and copies were sent to Trygve Lie and Pres. Truman.

Meanwhile, political considerations have been cast aside by the students in one of the most outstanding campus accomplishments in recent years. Every summer some 20,000

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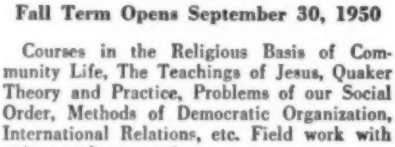
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migrant workers, mostly Mexicans, come to Wisconsin to work in the fields and canning factories. In past years unpleasant situations have arisen in communities where children of these workers were forbidden use of public swimming pools and playgrounds. Too often the workers' living conditions have been deplorable.

Students Aid Migrant Project

This year a number of university students joined Dorris Davis of the Home Missions Council of North America in helping correct conditions at Waupun. They set up an educational and recreational program for the Mexican children. When extra money was needed to support the project and buy additional supplies, the university summer school students offered to help. In a short campaign they raised nearly $500. The girls of one campus sorority donated three-fourths of their quarter's party allotment. Political disputes go on at the University of Wisconsin, but so do good works.

J. ELLSWORTH KALAS.

Work Campers Remodel Abandoned Schoolhouse for Youth Center

The Laymen's Fellowship of the Congregational Christian Churches in the Cincinnati area sponsored a work camp project this summer in which 26 high school and college students renovated an abandoned schoolhouse in near-by Shandon and prepared it for use as a church youth conference center.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

The Broken Arrow (Fox) Jeff Chandler, James Stewart. *Drama.* During Arizona Indian wars in 1870's, lone prospector acquires respect for fierce Apache chief, at great risk persuades whites to negotiate, engineers truce that results in peace with most of the tribes. A *persuasive argument* for sanity in time of hostilities, with Indians portrayed for once as individuals with culture and codes to be respected, presence of evil on both sides admitted. Suspenseful, beautifully photographed. M,Y

The Men (UA) *Drama* made in paraplegics section of veterans' hospital, portraying the struggles of a group of men as they suffer pain and frustration, come at least to discover they must accept their "differentness," find a way of life without hope of ever regaining use of their legs. An *honest, realistic* presentation of the problems of one group of war victims. Because it is that, and because it does not offer sensationalism or slick solutions, it succeeds in making you understand, but not pity, the men as they seek to adjust to their lot. M,Y

The Palomino (Col.) *Melodrama* pitting callow young cattle-buyer against evil local ranchers engaged in plot to lure others' mares into mountains to breed them to wild stallion, sell the offspring. Beautiful technicolored scenery and horses wasted on feeble story, *painfully amateurish* in performance and execution. M,Y

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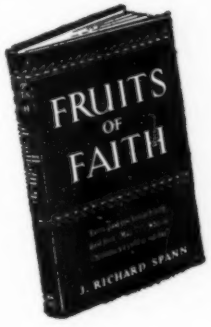

Fruits of Faith

Edited by J. RICHARD SPANN

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Part II. Fruits in the Individual. *Personal Religious Experiences*—EMILE CAILLIET. *The Power of Prayer*—GEORGIA HARKNESS. *Facing Sin*—EDWARD T. RAMSDELL. *Forgiveness*—COSTEN J. HARRELL. *Atonement*—JAMES T. CARLYON. *Physical and Mental Health*—CARROLL A. WISE. *Life Everlasting*—ARTHUR WENTWORTH HEWITT.

Part III. Fruits in Society. *The Sanctity of the Home*—J. LENNART CEDARLEAF. *The Church Family*—THOMAS FRANKLYN HUDSON. *Christian Social Reform*—MIRIAM VAN WATERS. *A Christian Social Fellowship*—KERMIT EBY. *The Sacredness of All Creative Work*—W. D. WEATHERFORD. *Christian Citizens*—JAMES C. MCLEOD.

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